

subjects. Their introduction into those subjects therefore is not an arbitrary and forced application of them ; it is merely permitting their cognizance and interfusion in whatever has some quality of a common nature with them. It must be evident in a moment that the most general doctrines of Christianity, such as those of a future judgment, and immortality, have a direct relation with everything that can be comprehended within the widest range of moral speculation and sentiment. It will also be found that the more particular doctrines, such as those of the moral pravity of our nature, an atonement made by the sacrifice of Christ, the interference of a special divine influence in renewing the human mind, and conducting it through the discipline for a future state, together with all the inferences, conditions, and motives resulting from them, cannot be admitted and religiously regarded, without combining in numberless instances with a man's ideas on moral subjects. That writer must therefore have retired beyond the limits of an immense field of important and most interesting speculations, indeed beyond the limits of all speculation most important to man, who can say that nothing in the religion of Christ bears, in any manner, on any part of his subject, any more than if he were a philosopher of Saturn.

In thus habitually interfering and combining with moral sentiments and speculations, the Christian principles will greatly modify them. The ideas infused from those principles to be combined with the moral sentiments, will not appear as simply *additional* ideas in the train of thought, but as also affecting the character of the rest. A writer whose mind is so possessed with the Christian principles that they continually suggest themselves in connexion with his serious speculations, will unavoidably present a moral subject in a somewhat different aspect, even when he makes no express references to the gospel, from that in which it would be presented by another writer, whose habits of thought were clear of evangelical recollections. Now in every train of thinking in which the recognition of those principles would effect this modification, it ought to be effected ; so that the very last idea within the compass of speculation which would have a different cast as a ray of the gospel falls, or does not fall, upon it, should be faithfully presented in that light. The Christian principles

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